



SHORT DISCOVERY

OF THE

Barre (W.)

STATE of MAN:

Before

The fall, in the fall, and out of the fall againe; wherein is also laid open the ignorance and error of Robert Hall Preacher at Colebrooke in Buckingham-shire, and Edmund Board of the same Town a Professor, who are contentious, obeying not the truth (which they be eryed from) but do oppose themselves against it, as may be seen with the sngle eye in that which followeth,--by W.B.

The Lord frustrateth the tokens of the lyars, and maketh diviners mad, he turneth men backward, and maketh their knowledge foolish. Isa. 44:25:

But the secrets of the Lord are with them that feare him, Psa. 25:14:

N the 4th: Moneib 59: At a meeting in Colebrooke, as I was moued of the Lord, I spake these words, verily, verily I say unto you, except a man be born again, he can in no wise enter into the Kingdome of God, and I also declared that God made man in his image, after his likeness, having dominion, and was blessed of God, Gen: 1:26:28: also that this state was lost from Adam, (in which he was blessed) by reason of sin and transgression, which brought the curse, (marke) man was made in the image of God, and in that state was blessed, here was the first word man (in the image of God) that ever I read of in Scripture, Let us make man in our image after our likeness, and let him have dominion, Gen: 1:26: man in the image of God, by God, upright having dominion blessed of God, (marke) this state was lost and err'd from transgression, transgression lost the dominion, shnts out of the kingdome: therefore except a man be born again, he cannot enter into the kingdome (or dominion) of God, not be in the likeness or image of God, these things I did and doe tell forme and testifie, and that as Adam lost the dominion, the peace, and the blessing of God, going from God into transgression, so must all that ever enter the kingdome again, which is righteousness, peace, and joy in the holy spirit, come to the light which Christ hath enlightened them whihc (which shewes them sin,) and believe in it, and so to be led out of transgression by it up to God again, This is the work of the law, to destroy the works of the Devil, to quicken up to God again, and to bring again that was driven away by transgression, (marke that) Ezek: 34:4: for it is your sin that have separated between you and your God, and your sins have hid the

face from you, Isa:59:3:4: for this p[ro]p[erty] of God manifested, to destroy the workes of the Divil, 1 John: 3: 8: (which is to destroy that which the Divil hath wrought, disobedience transgression, all unrighteousnesse and sin, this the Divil wrought, the old Serpent when he led man out from God, (who is light) into darknesse, the thick cloud, the seperation, Isa: 44: 20: which must be broken down and destroyed by the power of God, before fallen man can be reconciled to God again.

Now such were the things which these men, Robert Hall, and Edmund Board opposed, saying my doctrine tended to no other thing, then to bring people from Christ, to be as the first Adam was, who said they was not in Christ, neither had he the holy spirit said Robert Hall, in his first state, but was earthly, And that the breath of life, which God breathed into man, (whereby he became a living soule) was a created thing, these things was by them spoken, before many people, bringing the Apostles words (in their dark mindes) where he said the first man is of the earth earthly, &c. now the Scripture is true, (the first Adam was in two states, who will deny it) but I query, whether the first state of the first man was earthly, seeing he was made in the image of God, in his likeness, without sin, upright, and was blessed of God, having dominion, and peace with God, I know the first Adam became earthly, when drove from God by transgression, into the earth, after he had transgressed, and was afraid of God, when he saw his nakednesse, and hid himself, (marke) he had a selfe now to hide after transgression, then twas I heard thy voyce, and was afraid, here was a division and seperation, (I and thy, twaine) after transgression, but not before, (marke that) so here is the state of the whole world, in transgression afraid of God, drove from God in the earth, hiding and covering selfe, and loving and embracing that which God will destroy.

Now these men granted and confessed, that man in his first state had peace with God, and was without sin, in the image, likenesse, and dominion of God, and was blessed of God, but said Robert Hall he had not then the holy spirit, and said Edmund Board he was not in Christ in that state, now this is to be considered with a sober mind in the light

Christ Jesus is called the image of God, (who was without sin) 2 Cor: 4: 4 and man was made in the image of God, before sin and transgression was after the likenesse of God, and had dominion, and was blessed of God, and saith the scripture, Adam was the son of God, Luke: 3: 38: Then I thus query, could Adam be in the image of God, without sin, in the likenesse of God, the son of God, at peace with God, and blessed of God, and yet not have the holy spirit, nor be in Christ, is not God holy? and can a be in his image like him, but such as are holy? or be in peace with him, but who are holy seeing the scripture saith, there is no peace to the wicked, saith my God, Isa: 57: 21: an without holiness no man shall see the Lord, Heb: 12: 14: and be yee holy for I the Lord your God am holy, Levit: 19: 2: 1 Petri: 1: 16: can any man be the son of God, or like God or blessed of God, and not be holy, let the just answer, or can any be holy, like God, the image of God, without the holy spirit, if thou say no, none can be like God (who is holy) but such as are holy, and that none can be holy without the holy spirit, then who

ther man had not the holy spirit, when he was in the image of God, the son of God, in peace, and blessed of God, before sin and transgression was, or can any be the sons of God, at peace, reconciled to God again, without Christ and the holy spirit, yea or nay? or doe God speake peace, to that which is not like him, or is his blessing to two seeds, or but to one, Gal. 3:16: yea or nay:

Now if any other shall say, that man in his first state, in the image of God, before sin and transgression was, when he was blessed of God, had not then the holy spirit, neither was he in Christ, Then doe I query, what and whose spirit was it, which he had, when he was made in the image of God, and blessed, selfe was not before transgression, and Christ being the image of God without sin, 2 Cor. 4:4: and man was made (in) the image of God, before sin and transgression and selfe was, blessed of God, having dominion over the earth, and the creatures, then what or who stood be in, if not in Christ, or what spirit was he guided and upheld by, before transgression, if not by the holy spirit, or what was his fall, and what fell he from when he transgressed, did he fall from that which was earthly, or from that which was holy, pure and eternall of God, yea or nay? consider it, But if any should say, that mans first state was earthly, (as these men have said) then say I, man fell from that which was earthly, for he fell from his first state by transgression, (did he not fall from that which he transgressed) or doe any now fall from that which is earthly, or from that which is heavenly, when they transgresse and sin against God? Let Gods witnesse in you answer,

Object. But doe not the scripture say: the first man is of the earth, earthly, and the second is the Lord from heaven, and as we have borne the image of the earthly, so shall we bear the image of the heavenly. 1 Cor:15:47.

Answe. Yea, it doth so, and the scriptures is true, but he speakes of a militle verse 51, which the blinde cannot see, and a leight minde in vanity, and lust, and rebellion against God, cannot weigh the weight of holy mens words being from the light in them the just ballance, neither can men, by the wisedome of this world, comprebend and discerne spirituall things; Therefore must all people upon earth, be brought to the lights, which they be lighted withall, which comes from Christ, the first and the lat, the saviour out of transgression, before they can see, and know that state which was before sin and transgression was, for in the dark thou cannot see things that differ, (iniquity is darkenesse) but come to the light which condemnes sin, and in it waite, and thou wilt see a great difference, between a state before sin and transgression was, and a state in transgression, between a state in peace, and blessed of God, in the image of God, the son of God. And a state under cndemnation, wrath, and the curse of God, out of his image, out of his son, a transgressor afraid of God, without peace and the blessing of God, for both these states Adam was in, the first before he transgressed, the other after transgression, so the wages of sin is the curse and death, which came by sin, by transgression, in which state Adam was drove from God into the earth: Gen.3:24: and this image all transgressors have borne, and the Apostle said yet were sometimes darkenesse, &c. envying

Here was the image which they
had borne, but were waiting to bear another, to put on Christ and walk in him,
who is the image of God, 2 Cor:4:4: the first and the last, Rev:1:17:

Now if any can say that the Apostle or them to whom he thus spake, had ever borne
that image, which Adam was in, before sin or transgression entered into the world, then
let me know when it was they bore it, if thou shall say, when they were infants, having
done neither good or evill, they were in that state, then let me query, whether all men
since transgression (in the naturall state) were not conceived in sin and borne in iniquity
yea or nay? and whether the Apostle and them he spake to had any other birth before re-
generation in Christ the way to God againe, the truth, the light, the life, the first and
the last the image of God.

Object. But how could Adam be in Christ, before Christ came into the world, or was
borne of the Virgin, seeing Adam was made in the image of God long before, could be
be made in Christ, or by Christ, before Christ was, how can these things be?

Answ. The word Christ in letters C H R I S T, was not known (neither was there
any occasion of them,) before man had transgressed, and lost that life in and by which he
was created, but the power which was in that man (or body) which suffered without the
gate of Jerusalem, was before the body, or creature was made, and it was the power of
the most high which overshadowed the Virgin; and said he, a body hast thou prepared
me (marke) this was the life and power in the body which spake, in whom the fullnesse
of the God-head dwelt, and he spake and prayed to his father, which was in him: John:
14:11: so though he was not known by them letters, or the name C H R I S T, yet he
was with the father glorified, before the world began, and was the word in the beginnings:
John:1:1: by whom the world was made, who said, before Abraham was I am, John:
8:58: but the name or letters C H R I S T, was not untill many hundred yeares after,
so thou may see, that the Christ of God, the word by whom all things was made, was be-
fore it was made, glorified with the father, before Abraham, and Adam, and Moses,
and the names or letters were, the image of God, the blessed seed: Then why was not
man (who was made in the image of God) and blessed of God, in that seed, or power,
or image, seeing the scripture saith, he was made in Gods image, and blessed of Gods
Gen:1:26:28: or whether there be any blessing to more seeds then one, and whether God
did not say to Abraham, in thy seed shall all Nations upon earth be blessed, Gen:22:18:
and they that are Christs are Abrahams seed, and heires according to promise, Gal:3:29:
in Christ, is the seed, in the heire, in the image of God, (which was before Abraham was)
is the promises, (and the blessing,) 2 Cor:1:20: yea and amen and not unto seeds, Gal.3:16.

Again in those dayes before transgression was, there was no need of a saviour, or
words, or letters, or names, or preachings, or teachings, to bring man to God, until he
had departed from him by transgression, until sin entered into the world, and death by
sin, and darkness, ignorance, blindness, captivity, and bondage was, there was no
need to say, believe in the light, and come to the light, and follow and obey it which steers

on fire, untill sin was, and darknesse was, sin could not be discovered, where it was not
or before it was, there was no need to say know the Lord, and feare the Lord, and de-
part from evill, and to tell of a redeemer, untill ignorance, transgression and bondage
was, and to say obey the Lord, or his word, untill disobedience was so there was not need
to mention the name Christ at that time, neither was it, though that seed was a mystery
id from ages and generations; (the seed of the Woman, which bruises the serpents head,
which was borne of a virgin in due time) and is yet hid to and in such as walk in dark-
nesse, and from all transgressors, who loue the evill and darknesse, rather then the light.

Now when Moses and Israell was in the wilderness, and when they sinned in the wil-
dernes, there was a rock whick followed them, [marke] (some thing that's hard to
hemp that sinneth) and the Apostle said, the rocke whick followed them was Christ,
consider this well with a single eye) he that was given for a leader and commander, and
nes before his own sheepe, followeth them that sinned, (read within) and he is the
ght, which lighteth every man, that cometh into the world, which is to lead up to God
gaine, out of the world, to the beginning, before the transgression or bills was.

So that this one seed (which was a rocke in Moses dayes to them that sinned, and cal-
ld a hard master by the sloathfull) bath in processe of time, many names though one
over in nature, as he was called the word, a child, a son, a stone, the elect, the foun-
dation, the doore, the vine, the lambe (of God and) slain from the foundation of the world,
and all that is in the world, is the lust of the flesh, the lust of the eye, and the pride of
ife, 1 John:2:16: and he is called the lion of the tribe of Judah, the saviour, the re-
leemer, the mediatarour, the way, the trutb, the life, the seed, the wonderfull counsellour,
the mighty God, the prince of peace, the immanuell, God with us, the Messiah, and Jesus
which is called Christ, all these names and more, is given to the one seed; now must
people be pooring and imaginings, and contending about names, letters, and wordes,
which was given since the fall, since transgression, or he brought to the seed, the word,
which was in the beginning the substance, which was before the names, and ends the
names, and the letters, and the words, and the imaginations, strivings, and contending
about words to no profit, and before transgression was, who is the expresse image of the
invisible God, who now is come a light into the world, and preacheth himselfe the light
of the world, John:8:12: and his witness declareth him to be the true light, that lighteth
every man, which cometh into the world, full of grace and truth: John:1:9-14.

Now Reader if the blessed eye in thee be open, and thou stand single in it, thou wilt see some-
thing in what I have written for the simple sake, and for the trutb sake, and if thou can stand
it, and bus see the trutb, then wilt thou see Robert Hals:techer at Colebrooke, and Edmund
herd in blindnesse and error, and with a lye in their right hand, who said man in his first
ate, before transgressions (who was the son of God, in the image of God, and blessed of God)
ad not the body spide, nor was in Christ, but bare the earthly image, and that the bread of
it, which God breathed into man, was a created thing, let the sober minded with Gods assi-
stce, (the light in them) judge, whether that which made living be the created thing? or
that

that which was made living by it ; or whether a created thing, can create and make living, or whether that life, in which we live move and have our being, be the created, or the creator, let understanding judge : *Act 17:28; Deut 30:20*

Now this was the great error which Robert Hall, charged against me, (viz.) that I went to bring people from Christ, to that state, which Adam was in before the fall ; Marke and consider, and see what state Adam was in, before the fall, before transgression (that was his fall,) and then see wherein I have erred, if I had brought all people upon earth into that state, or wherein I brings any from Christ as he hath said, Adam before the fall, was without sin, before the fall was in the image of God, in his state before the fall, had dominion over the world, and was the son of God, in the likeness of God, before the fall, was blessed of God: *Gen 1:28*

Now if I had, could, or doe bring people to this state, (to be without sin, to be in the image of God, to be the sons of God, to have dominion over the world, to be blessed of God) wherein is my error, or what have I erred from herein, or what are they erred from which are brought into this state ; let truth judge.

Now if any shall say, we are erred from Christ, or from God in Christ, or from the spirit, or from the doctrine of Christ, I answer nay ; its he that transgresseth, that abideth not in the doctrine of Christ, and such bath not God, *2 John 1:9* : and the father, son, and spirit are one, and Christ is the first and the last, without sin, before sin and transgression was, the desire of all nations, the image and son of God, glorified with the father, before the foundation of the world, to him, and into him, is our desire that people should come, in which seed only the blessing is, *Gen 22:18; Gal 3:16; 1 John 3:9* : which all in transgression be erred from.

Then it was askt Robert Hall, what he went to bring people unto by his preaching.

He answered, he went to bring them from that state, (Marke that) Now if any people were come into that state, to be without sin, in the image of God, the sonnes of God, having dominion over the world, and blessed of God, as at the first read *1 Jn 1:25:26* : is it not the worke of the divell, of his ministers, and messengers, and angels, to bring them out of this state ? is not this the same worke which the divell, the old serpent did, when he brought man from that state, in which he was without sin, and blessed of God (at the first, when he transgressed, and was driven out of paradise, (peace, rest, joy,) into the earth, where he became earthly, unaduout, unrighteous, and unfruitfull to God) and was it a work of the serpent then to bring from that state which God blessed, (whose blessing unchangeably, and promises are to the seed only, and in the seed yea and amen : *2 Cor 1:20* :).

And is it not now the work of the divell, the old serpent in Robert Hall, and the rest of his minde, to bring people from that state, which of God is blessed ? let them that fear God judge, and then see whose messenger and minister he is, and whose will and work he doth ; and if he be found doing the same work, which the divell did, when he brought man from his blessed state into transgression, then whether the Son of God, (the light of the world) will not destroy his work, seeing for this purpose he was manifested, even to destroy the works of the divell.

... ber the wages of sin be not death, and whether it be not a sin to bring people into sin,
creature, that state which God doth blesse, yea or nay, and whether there be any other state among men,
but the blessed and the cursed, if not, then whether he that brings from the blessed state, do not
bring under the curse, and whether he that brings to the state blessed, brings not from under
the curse, into peace with God, into the image of God again, into the resurrection and the life
which was before death, the curse, and the fall, so if it be not an error to bring people from all
error, into a blessed state out of transgression, into the image of God, to be the sons of God, to
have victory over the world, through him, who is the second Adam, the light of the world, the
quickening spirit, the first and the last, then I am cleared of that, which Robert Hall himself
is in, and the blessing of God is to him, that brings into the blessed state, and is in the blessed
state which was before sin and transgression was, the first and the last, Cant: 12:3; Rev: 22:13.

13: 14: Mat: 5:9:

Also this Edmund Board said, that he was through grace, in a more glorious state, then Adam
was in before the fall, (these are to high words for a layman) and that he was late down with
Christ, in heavenly places, and had peace with God, and was harmless, and innocent, and with-
out spot, and that the blood of Christ had cleansed him from all sin.

Something of this, I may leave to his neighbours, at Celebrook to judge, which knoweth his words, and
actions, and conversation, whether he be without spot, or cleansed from (all) sin yea or nay? if
so, then he have no sin, but if he commit sin, then he is a liar, and of his father, whose works he doth;
now if it were so, as he hath said he is, cleansed from all sin, so was man without sin before the fall, (for
sin, transgression was his fall and error,) and if he were without sin, and had no sin, and blessed of God
before the fall, then how much do Edmund Boards state, exceed this in glory? who saith the blood of
Christ, hath cleansed him from all sin, (mark) to be cleansed from all sin, and to have no sin, what dif-
ference is here, (if no sin had been committed, there had been no need of being cleansed from it,) he said
he is late down with Christ in heavenly places; now Christ is the image of God. Gen: 1:26; and man
before the fall, was in the image of God, Gen: 1:26; he said he was innocent, and without spot, and had
peace with God, now if it were as he hath said, was not man in his first state before the fall innocent,
and without spot (is not sin the spot) and had he not peace with God before transgression, or was he afraid
or bid himself before transgression, or after (read within) or was he blessed in peace and dominion be-
fore or after he had transgressed? search the scriptures, they testify of the truth, and are a true declaration:
Gen: 1:28; Luk: 1:11:

So that if any could believe that this professor, were in a more glorious state, then man was in before
transgression was, yet I would have them believe the truth also, and search the scriptures, for they testify
of him, which was before sin, and transgression was, glorified with the Father before the world began,
who is the alpha and omega: the first and the last, he that have ears to hear, let him hear and under-
stand a right, Rev: 12:13:

Now if this man were cleansed from all sin, without spot, innocent, late down with Christ in heavenly
places, and had peace with God, (as he hath said) yet in the light search him out further, and see if we
can find him in a [more] glorious state, then man was in before the fall; before transgression was, who
was made in the image of God, the son of God, and blessed of God (then in peace) having dominion over
all before transgression, and sin was, (then without sin the spot, and innocent) so that if he be not in a
[more] glorious state then this, then say I, he is a liar, for he hath said, he was in a more glorious state
than Adam was in before the fall, (as many other can witness) and if he be a lyer then of him which led
from

blasted, nor cleansed from the curse of the law; but the curse of God, then not in so glorious a state, as man was in, before lying and transgression was; but not, without all dogs and all hairs, Rev:12:13;14:15:

Now consider all them that are in transgression are in the fall, in the adulterated seed, to which the curse is, and not the blessing driven from God, into the earth, vagabonds cast out, loosing the blessing, as that are in lying, swearing, pride, sovera[n]t[er]n[er]esse, wantonnesse, drunkennesse, envy, wrath, forwardnesse, corrupt communication, lust, whoredome, idolatry, deceit, wilnesse, prophane[n]esse, mocking, these are in the fall, lost, cast out, driven, banished from God by transgression, in the seed of evill doers, which shall never be remoued, but judged, condemned, plagued, and tormented, day and night for ever and ever, if they be not converted, and changed into another seed and stock, cast the envious, the vagabond, driven from God, Ishmaell, the wild man, the mocker cast out, Esau the prophane person, the cunning knave lost his blessing, bear this all professors, who are of that stock and seed, whose deeds are evill hating, the light, with which you be lighted, (and all you ungodly ones every where) which lets you see all your ungodly deeds, and hard speeches, and your perverse and crooked wayes you have walked in, is your condemnation in that state, even the light: John:3:19: which would lead you out of transgression, up to God again, (did you love it) out of the world, to the beginning, before the world and transgression was, to Christ Iesu, by whom the world was made, the word, which was before the worlds, and letters, and before the many things, and names, and languages, and before the fets, and opinions, heapes and imaginations were, the light leads out of all these, up to him from whence it comes, who hath a name above, (and before) every name under heaven, the saviour of the soule immortall, glorified with the sauer the prince of peace, who brings out of transgression and sin, out of darknesse, the curse and fall again, all them that follow him in the regeneration, and I say again, except a man be born again, he cannot inherit the kingdome of God, (which is righteousness, peace, and joy in the holy spirit) so to whom this may seeme error, (as it bath to some) my advice to such is, come to the light, (which is true) in thy confidence, (and be not hys to speake evill of things thou knowest, as many as bath done, but first cast out the beast) and let it search thy heart, and try thy remes, and wayes, and words, and in it see, if thou be not yet in the fall, transgression and error, for all that be from the light, are errred from the right way, Christ the light, the way, the truth, and the life, who is the first and the last, the image of God; and so are in darknesse, not able to discern thinges that differ, because darkness bath blinded the eye. 1 Ioh:2:11:

The sayings are not published in any to any man upon earth, but in true love to the seed and truth of God, and for the sake of the simple, (who are toled up and down with every windes of doctrine) that they may come to the word, which was in the begining, which the true light comes from, and in it be established.

Wingfield upon Thanet
the 24th of the 4th moneth

59:



By William Bayly

London; Printed the 6th moneth for Mary Wifford, 1639.

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